

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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Price One Penny.

THE ONE PLAN.

The oneness of the plan of salvation is so consistent as to appear nearly self-evident. It comes to us also supported by the highest authority; for reason, revelation, and experience join in bearing out its truthfulness.

We are informed that the Divine plan for the salvation of mankind was framed in the councils of eternity before the foundation of the world, and also that Jesus the Christ received his commission and ordination prior to that event. Nothing could be more reasonable than such an important occurrence, or more worthy of credence. Doubtless the Designing Mind, before man was created, laid down the plan pertaining to this creation and devised the means by which it should be redeemed, at the same time marking out its general course and length of probation. This seems so natural and even matter-of-course that a child's simplicity could grasp it, and nothing but an atheism of the most absurd kind would reject such a view. To believe that the Wise One created immortal souls without a thorough understanding of all that would concern them, or without matured designs and fixed laws for the intended creation, would be to charge him with foolishness. Man being a subject of eternity as well as a traveller in time—a creature liable to fall as well as an object of redeeming grace, doubtless the Infinite Mind comprehended all and framed a

plan in design and object worthy of a God. Indeed, we not only believe that such a plan was adopted for this creation prior to its birth, but also that it dates its origin in the eternities past, when older systems performed their probationary courses, before our infant solar sphere began, and that ten times ten thousand worlds have been redeemed by the one eternal plan. But it is not our present intention to dwell on this point.

The physical universe will everywhere afford abundant proof how vast and digested is the design of God, how intelligent his purposes, and how fixed his laws. So also is it in that glorious scheme of redemption in which Jesus the Anointed appears to the believer at once as the Lamb slain before the foundation of the world and as the Shepherd who shall gather into his fold the sheep of all ages and redeem a people from every nation and kindred.

The fact that the scheme of redemption was devised in the councils of eternity and that Jesus had his mission conferred upon him before the foundation of the world is received by all professing Christians. But though they will admit that a glorious effective design was thus framed to take man through his probationary state, redeem him from the fall, and bring him again into the presence of his Maker, they directly throw that admission to the winds, and in effect affirm that there was

no such design; for they do not receive the doctrine of one Church and one plan for that Church in all ages and in all places. Indeed, they carry their disagreement with this truth beyond doctrinal theology. Their sectarian bodies are living protestators against the one plan and the one Church, and they utter their protest with many tongues. Thus they would destroy the unity of the Divine scheme, and any one with ordinary intelligence will readily understand that there can be no design without unity. The law of unity is the very centre of design. All philosophy agrees with this primary truth. For instance, every master of literature will tell us that unity is the centre of design in composition. Rhetoricians formally lay down this law; and it is well known that Aristotle and the ancients were considerably more strict than the moderns upon the point, and excluded from classic literature of the higher order all composition that broke that law. They laid down the great truth that unity is the centre of design, around which the author must gather all his efforts; and, as masters of their science, they forbade every breach of unity. Unity is also the centre of design in music—the very soul of harmony; and if we pass to the physical sciences, (for instance, mechanics,) there it will be strikingly illustrated how inseparable is unity from design. Sectarianism, of course, breaks the law of unity, and is therefore contrary to that design which the councils of eternity framed. To exclude sectarianism, or the doctrines of many plans, from a system of sound theology, and to refuse the claims of sects to be the body of Christ, is therefore consistent with all philosophy and generally-admitted laws.

"Mormon" theology recognizes two grand divisions in the Divine economy—the general and the special. The former embraces all mankind, takes in many orders and degrees of glory, metes out punishment for benevolent ends, and provides for a general salvation. Thus the religion of the Saints is far more comprehensive and grasps much more good for man than sectarian religions, though it does not admit that many orders or many churches are one, nor does it allow the body of Christ to be mutilated into sects. Many bodies may receive degrees of glory according to their various orders and laws, without proving that sectarianism is unity. But we are not now dealing with the general division and the subject of universal salvation—not treating of the many orders that differ in glory like the stars of heaven, but of the Church of Christ—the celestial order, whose glory is one. To this order belong the holy Prophets, Apostles, and Saints, who are "heirs of God and joint-heirs with Christ."

This Church of Christ is one, and not many. Its primary character is unity. Its whole design, laws, and effects tend to oneness, and the Spirit welds its members together as a holy family, and they stand linked in one covenant as the children of Him who is the centre of all unity. The celestial order has been established among men in various ages, and branches thereof existed in different nations. But in organization it has been the same, and in spirit the same; its laws have been the same, and its effects the same. Again, after a long night of spiritual darkness, is that order restored, and those who enter into it receive and contend for the "one plan."

CLEANLINESS, PURITY, AND HEALTH.

BY ELDER JOHN SCHOFIELD.

Cleanliness is a remedy for all diseases that are produced by dirt and obstructed perspiration, and many other diseases with which the human system is liable to be attacked. All know that the skin is a covering for the muscles; but it must not be imagined that it serves no other purpose. It is a porous covering, provided

not only for the protection of the body, but to absorb the pure atmospheric moisture, &c., and to discharge the exhausted or worn-out matter which is thrown off continually by the blood during its circulation. Physiologists tell us that there are several thousands of little pores or outlets to every square inch of skin; and

if these pores become choked with dirt or the waste of poisonous matter, this perspirable matter is not only prevented from being cast off, but is thrown back into the circulation, producing fevers of various kinds, and other diseases, from the simplest to the most fatal. According to the number of pores contained in each square inch of the skin, and the number of perspiratory tubes, it is evident that there is often more waste matter absorbed through them than through either the lungs or the kidneys. When we feel our lungs obstructed with phlegm, do we not resort to expectorants to remove that obstruction? When we feel the kidneys obstructed with gravel, do we not resort to diuretics to remove that obstruction? Why not, then, attend to the removal of all obstruction of the perspiratory organs, which is equally as requisite for the preservation of health? All that is needed is a little labour, soap, water, and a coarse towel, which the poorest have within their reach.

In order that we may become pure in body, the inhaling of pure air is also a great requisite. In fact, without it, we cannot long retain life. This is manifested by those residing in ill-ventilated rooms in the pale, sickly, and emaciated appearance which they generally present. The numberless diseases under which they are doomed to labour is ample proof that such occupations are not congenial with the natural requirements of the body. The lungs occupy the whole cavity of the chest, and their use is to inspire or draw in the air that is contained in the atmosphere surrounding us, which is composed principally of nitrogen and oxygen. It is this air that passes into the lungs; and as the blood in its circulation is forced to pass through the lungs, they intermingle with each other. Thus the blood circulates through the thousands of little cells of which the lungs are composed; and these cells being the receptacles for the air each time we inhale it, it is absorbed into the blood, which is thus purified and rendered fit to sustain life; and at each expiration, or breathing-out, we throw off the impure gas.

Here, then, we see the value of pure air, and the necessity also of keeping our dwellings clean and well ventilated. We should by no means allow vegetable or animal matter to accumulate in or about our dwellings; for when it begins to

decompose, or decay, it engenders a very poisonous gas most injurious to the health, from whence arise fevers, diarrhoea, cholera, &c.

The food and drinks we partake of are also matters of great consideration in the achievement of purity and cleanliness, which demand our serious attention. Hunger is the sensation which tells us when the stomach requires a fresh supply of food, which should be of a plain and wholesome kind, and should be taken at proper seasons. This nature lays down as a general rule, leaving the exceptions to the judgment of the user. But we often find advantage taken of those exceptions, and the judgments of men on this head far overrun the bounds of reason. The penalty of so doing is disease, pain, and often death. Modern physicians acknowledge that nearly one-half of the diseases arising from indigestion are produced by over-loading the stomach. Dr. Skelton, President of the British Medical Reform Society, says—

“Indigestion may arise from an inherent deficiency of vital power, or from exposure to cold; or it may be induced by over-eating, excesses in drinking, tobacco smoking, trouble, or great mental excitement, tight-lacing, sedentary pursuits in ill-ventilated rooms, factories, &c.; or it may be that the continual use of hot tea and coffee has much to do with it.”

Although these items are given by one who is not in the Church, they are nevertheless correct and worthy of our attentive consideration; for truth is truth, wherever it is found.

The Word of Wisdom shows the necessity of abstaining from all hot and strong drinks, tobacco, &c. “But,” says one, “the Word of Wisdom is not a positive command, but a matter that is purely optional—something which would be beneficial, if attended to.” It is most assuredly a fact that it is optional as to whether we receive or reject it, just as any other principle connected with the Gospel is optional. But if we reject it, we cannot expect to enjoy the blessings promised to those who observe it. It is given for our purification and perfection. And is it not written that nothing impure or unclean can enter the kingdom of God? To see our more aged brethren and sisters, who have made tea, coffee, tobacco, &c., almost a part of their nature, still indulge in them

is not a thing to be much wondered at. But for the younger brethren and sisters to make themselves slaves to such habits is by no means excusable. Is not the Word of Wisdom given by Him who holds the destiny of nations in his hands? and has he not said that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones?" The articles that we are counselled to abstain from are injurious to the body, and some are narcotic poisons. The spirit and the body are so closely connected that we cannot injure one without in some measure affecting the other. If we cannot now sacrifice a few things that are really unnecessary and injurious, how can we sacrifice a multitude when we are called home to Zion?

Then let us be up, like true men and women, in the majesty of our power, and give our whole energies to the establishment of the kingdom of God and to our emancipation from this land of tyranny and oppression, that we may go to the Valleys of the Mountains, where we can breath pure air, drink pure water, and eat pure, unadulterated food. Let us not say, because we cannot accumulate means so quickly as we would like, that it will be of little use to commence saving at all. But let us commence instantly to do what we can by abstaining from all these unnecessary and pernicious indulgences which are pointed out to us from time to time, and throw their value into the Emigration Fund for our own personal benefit. In so doing we have the promise that the destroying angel shall pass by us, as it did the children of Israel.

THE ESSAYIST.

MAN AS A RELIGIOUS BEING.

Man is a religious being. The revealed word contains the assurance of the Highest that such is man's proper character; and, growing from this fact, the demand is made from the King of kings to his earthly subjects that man shall live a life of godliness and be consecrated to the service of religion. Man is also a responsible being; and while his responsibility to his fellows who hold a little brief authority is admitted, how much more shall it be affirmed that he is responsible to the powers above. Again, in the line of creation the creature stands bound to the Creator. All this proclaims man a religious being.

Not merely does this important truth stand on the high authority of revelation and the fundamental obligations which man owes to his Maker, but it also rests deep in his essential nature, touches the finest instincts of his being, and reaches the highest aspirations of his soul. Independently of books and systematic theology, independently of ministers and all the machinery of religious organizations, and even independently of revelation, there is a voice in man whispering to him that he is a creature of religion. Though he should not understand that voice—though

in the darkness of a beclouded mind he should not be able to interpret in words the language uttered, yet it *will* speak, and that too in the most powerful of all tongues—the tongue of consciousness. Though no written theology taught him the great truth, instinct would teach it to him; though no priest pointed him to heaven, he would look above and yearn for the favour of Deity; and though no school of philosophy should instruct him, the philosophy of his nature would cause him to yearn after the mysteries of the hidden life and to hope for happiness and a better home "beyond the sky." All ages, all races, all history, and all experience bear witness of this. There never existed a race, nation, or even kindred that was altogether non-religious, or that did not strongly manifest the religious instinct, though oftentimes in a low or perverted form, and sometimes even of a vicious character. Indeed, we are disposed to doubt the justness of excepting even one individual. No matter how vile or how good, how low or how elevated in soul, how believing or how infidel, all will afford abundant evidence that man is a religious being. At the same time that much doubt has existed upon the subject of religion, and

many false systems have flourished to disgust and make thinking minds suspicious, every one bears some kind of testimony that religion is a reality, and not a chimera of the brain; and the existence and failure of many false systems do not weigh against the true religion, but rather enhance its intrinsic value and desirableness. The claims of religion upon man will utter their voices, and men have ever paid homage to a creative agency under those forms most compatible with their enlightenment and moral tone of mind. This is as natural to the atheist as to the theist—to the savage as to the Christian.

To consider the atheist or the deist in a religious character may to superficial minds seem novel and contradictory, and they will perhaps imagine that such should certainly be made an exception. But many of those who are termed infidels and atheists will rank among the highest specimens of religious beings and among the greatest witnesses to the existence of God. Their writings are often manifestations of higher natures than those of the common class of men, and their ideas and the attempts which they make to explain the big mysteries which are pressing upon them and to reconcile things as they are with their conceptions of truth, wisdom, purity, and God, are only so many proofs that man is eminently a religious being and that the popular interpretations of God and the present state of things are below the standard of high spiritual natures.

Moreover, there are no infidels, according to the vulgar notion of infidelity. Every man has a faith of some kind; and what is infidelity but the sceptic's religion? It would be impossible for it to be otherwise, for no man can be a believer in pure unbeliefs—no one can have faith in a bare system of negatives. It would be a total contradiction. The sceptic disbelieves in some things, but believes in others; and infidelity itself is a strong evidence how eminently a creature of religion man is, and how great and numerous are his religious wants.

Such being the character of man, then, to live a religious life devoted to the services of the Deity is not only the course of safety leading to happiness and heaven, but it is also the natural course. An irreligious life perverts man's nature, and therefore an irreligious course is an unnatural course. Too often, however, the religious promptings are stifled in the flower of manhood, when the incense of our spirituality should be offered to heaven with that holy enthusiasm and fervour of youth so pleasing in the sight of God. Yet, when old age creeps on, the ungodly feel the force of the truth that man is properly a religious being. With despair they often realize that they have become perverted and corrupt, and conscience tells them that they should have spent their lives in the service of God. How anxiously they will then exclaim, "Let me die the death of the righteous, and let my last end be like his!"

HISTORY OF JOSEPH SMITH.

(Continued from page 188.)

[June, 1843.]

Signed a conveyance of Eric Rhode's bond to Joseph Smith to William Clayton.

Gave a letter of instructions to George J. Adams, who is to accompany Elder Orson Hyde on his mission to Russia.

Elders Addison Pratt, B. F. Grouard, Knowlton F. Hanks, and Noah Rogers started on their mission for the Society Islands at two, p.m., on the steamer *Sarah Ann*, for St. Louis.

The Quorum of the Twelve Apostles met in council in my Office, to make arrangements to start on their mission

to collect funds for the Temple and Nauvoo House.

Friday, 2nd. Closed the contract, whereby I gave two notes for \$1,375, and became half owner of the steamboat *Maid of Iowa*. Continued in the Office with Captain Dan Jones most of the morning, which was very rainy.

In the afternoon, rode out in the city to invite several friends to take an excursion on "the little Maid" to-morrow, and had a long conversation with a Presbyterian minister.

Outrages were committed in Wales on

public property, under an organised band called "Rebecca and her daughters."

Saturday, 3rd. This morning, I, with my family and a large company of brethren and sisters, started for Quincy, on a pleasure voyage, on the steamboat *Maid of Iowa*; had a fine band of music in attendance, and arrived there at about one, p.m.

The accounts of the Lawrence estate were presented to the Probate Judge, to which he made objections, when a new account was made out by Clayton, which we made oath to, when the accounts were accepted by the Probate Judge.

At five, p.m., started on our return, but tied up at Keokuk, at one, a.m., on account of a severe storm, until daylight, when we started home, and were glad to arrive in Nauvoo at seven, a.m., of the 4th.

Sunday, 4th. At ten, a.m., in conversation with Mr. De Wolf, a clergyman of the Episcopal order, who was much of a gentleman.

A Conference was held in the New Corn Exchange, Manchester, and by adjournment in the large room at Hayward's Hotel, Bridge-street. The assembly was large, although the weather was unfavourable.

Elder Thomas Ward was President, and William Walker, Clerk. President Ward and Elders Clark and Fielding preached, giving excellent teachings on the plan of salvation and the Lord's Supper. There were present 6 High Priests, 58 Elders, 64 Priests, 40 Teachers, 10 Deacons.

The representations of the Churches being next called for, the following statements were made:—

Conferences.	Presidents.	Members.	High Priests.	Elders.	Priests.	Teachers.	Diacons.	No. of Branches.
Manchester	Charles Miller	1481		38	75	54	17	36
Liverpool	Thomas Ward	558		31	30	14	10	4
Preston	William Snaleam ...	655	1	18	18	18	2	18
London	William Major							
" West End		58		3	9	3		
" East " Clerkenwell..		156		3	9	2	2	
" Newbury		22		1	2			
" Woolwich		30		1				
Macclesfield	James Galley	250		11	28	15	9	6
Birmingham	Cooper Royle	509		32	32	18	10	16
Staffordshire		377		38	59	14	10	12
Edinburgh	Henry McEwan ...	302		10	10	8	2	4
Garway	Charles Taysum ...	176		4	5	7	2	5
Glasgow	Peter McCue	721		24	32	28	16	14
Froomes' Hill		784	1	21	47	21	9	36
Carlisle	John Parker	154		8	19	8	3	4
Sheffield	James Carrigan ...	128		4	9	3	3	
Bradford	Robert Parker	240		8	15	11	6	7
Bedford	Thomas Margetts...	242		14	20	8	4	10
Ireland, Hillsborough		55		3	2	2	1	
Lincolnshire, Louth		14		1	2	1		
Wigan		5						
Nottingham		5						
Worcestershire	— Smith							
" Earls Common...		61		3	4	1		
" Penvin		19		1	2	1		
" Broomsgrove ...		36		1	3			
Total		7038	2	278	432	237	106	163

The sacrament was administered in the afternoon.

Monday, 5th. The following persons devoted themselves to the work of the

ministry—viz., Osmond Shaw, Thomas Shaw, Samuel Downes, Elders William Speakman and George Eyres.

The following persons were then

ordained Elders—viz., R. Cowen, T. Pratt, Samuel Downes, John Williams, Peter McCue, Joseph Walker, and Levi Rigg.

Priests: J. Flint, Joseph Smith, J. Nightingale, J. Lee, Thomas Jackson, Samuel Wells, Charles Turner, Christopher Riding, George Robinson.

Teachers: George Hewitt, Thomas Jennings.

Elder Barradale was appointed to preside over Cheltenham Branch; Elder Rudd, over the Nottingham Circuit; Elder Pritchard, to labour in Derbyshire; Elder Speakman, with Elder Parker, in the Bradford Conference; Osmond Shaw, Addingham, Yorkshire; Elder George Eyres, in Lincolnshire and Hull, in connection with Elder Henry Cuerdon and Elder Samuel Downes, in Derbyshire, with Elder Hibbert.

Tuesday, 6th. I rode out to the Prairie Farm.

Earthquake in Java, destroying Nias and burying its inhabitants in the ruins.

The total national debt of Europe is estimated at \$10,499,710,000. A century ago the European treasury was comparatively unencumbered.

Wednesday, 7th. Concluded a settlement with J. W. Coolidge. Gave him a deed for city lot.

Visited Elias Higbee, who was very sick.

John Workman and a company of 30 Saints, mostly his own family, arrived from Tennessee.

Thursday, 8th. This morning, about daybreak, Elder Elias Higbee died at his residence near the Temple.

He was son of Isaac and Sophia Higbee, born 23rd October, 1795, in Galloway, Gloucester County, New Jersey. In 1803, removed with his parents to Clermont County, Ohio. At the age of 22 he married Sarah Ward, and removed to Cincinnati. He received the Gospel in the spring of 1832, and in the summer of the same year went to Jackson County, Missouri, where he was baptised, and returned to Cincinnati, and was ordained an Elder under the hands of his brother, Isaac Higbee, 20th February, 1833. Arrived in Jackson County with his family in March, and was driven by the mob to Clay County in the fall of 1833; ordained a High Priest under the hands of Amasa Lyman, by order of the High Council in Clay County. 26th March, 1835, started on a mission, preaching the Gospel through the States of Missouri,

Illinois, Indiana, and Ohio. Arriving at Kirtland, he laboured on the Temple until it was finished, and received his endowment there. In the spring of 1836, returned to his family in Missouri; removed them to Caldwell County, where he was appointed County Judge.

We copy the following from page 315 of the Law of the Lord—

"He has been sick only five days of cholera morbus and inflammation, which produced mortification, and his death was unexpected by all. His loss will be universally lamented, not only by his family, but by a large circle of brethren who have long witnessed his integrity and uprightness, as well as a life of devotedness to the cause of truth. He has endured a great share of persecution and tribulation for the cause of Christ, both during the Missouri troubles and at other times. On the 6th day of October, 1840, he was appointed one of the committee to build the Temple in Nauvoo, which office he maintained during his life. In that station he has shown a disposition to do right at all times, and always manifested a great anxiety for the prosperity of the Temple as well as the work at large. He has left a large family to mourn his departure; but he has gone to his rest for a little season, even until the morning of the resurrection, when he will again come forth and strike hands with the faithful, and share the glory of the kingdom of God for ever and ever."

Emma sick.

In the afternoon, rode out on horseback; called on Willard Richards, who was at work in his garden; asked him who gave him leave to occupy that? He answered, "Your honour;" when I replied, You are perfectly welcome to it, so far as I am concerned; then continued my journey to the prairie.

Friday, 9th. Rode out to show Mr. Lewis some lots in the city.

Continued most of the day with Emma, who was very sick.

Saturday, 10th. At home. Brothers Livingston and Geodrich, from Peterboro, New Hampshire, visited me about establishing a cotton factory in Nauvoo.

City Council met and passed "An ordinance to regulate the rates of toll at the ferry in the city of Nauvoo," which is published in the *Neighbour*.

Several petitions were presented to repeal the hog law, which were rejected.

The Court-martial ordered an arsenal to be built in the city of Nauvoo, for the

security of the public arms; and also | 2nd cohort, into a regiment of Light
ordered Brigadier-General C. C. Rich to | Infantry, to be the 5th regiment, 2nd
organize the 2nd Battalion, 1st regiment, | cohort.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 26, 1859.

SEASONS OF PROSPERITY.—Seeing that we are urging the Saints to the accomplishment of their own special good, it is more congenial with our feelings to make a pressure upon them than it would be were they not so personally concerned. Their desire to be emigrated is great, and they are certainly more directly concerned in the good than ourselves. In urging them to lay by every penny and to make every reasonable sacrifice to bring about that desired end, we are conferring upon them a blessing. It is with this view that we come now to consider whether seasons of prosperity can or cannot be turned to the general good of the Saints, and to their emigration interests especially.

We are of a decided opinion that if the Saints do receive any blessing more God-sent than another, that one they are especially required to use to his glory and to the accomplishment of his purposes. And when to do this is also directly to their own personal interest, there can be no justifiable excuse if they do otherwise. Whenever Providence, then, blesses the Saints with more than their ordinary amount of means from any source or in any way, instead of lavishing it away or squandering it to no real benefit, they should wisely appropriate it to their temporal as well as eternal good and to the glory of the Divine Giver. Now, in nothing can they more effectually accomplish this than in the gathering; and when they have righteously tithed themselves, they should appropriate this extra amount of means growing from prosperity to their emigration interest.

It is well known that the prosperity of the working classes especially is not equal and settled, but from various causes it ebbs and flows and changes with the seasons. During their lives their circumstances will be very fluctuating. Indeed, this inequality will be found to take place with most of the working classes every year. At one time their incomings will be very limited, and at another time quite abundant, according to a working man's reckoning. At certain periods, opportunities will spring up on every hand; fortune will smile upon them and seem disposed to let the working portion of the community have things their own way. Everywhere employment may be found, and they can command wages at a high rate. At other seasons of their lives, the way will be closed up on every side, clouds will darken all their concerns, employment will be almost unobtainable, the value of labour will be low, and masters will pay miserable wages, and in a manner as though they were conferring a favour on the toiler to let him slave. This variation in the prosperity of the working classes is caused by fluctuations of trade, panics, national convulsions, war, failure of crops, the difference in the price of provisions, sickness, and other causes. Now, all these affect the working classes most, because they have to depend wholly on the labour of each day; and that which affects labour in any way

directly affects the working man. All are forced to bear their seasons of adversity when they come; but it is a lamentable fact that the working classes let their seasons of prosperity pass away without turning them much to their own advantage. When their season of prosperity is past, they are but little better off than when their season of adversity closed. The Saints, however, should act with more wisdom; and when the Lord blesses them, that they may bring about good to themselves, they should not frustrate his benevolent designs by letting the good pass by without receiving personal benefit therefrom.

Though others often slight the favours of Providence, when the Lord blesses his people with prosperity, ought they not to manifest to him their gratitude by turning that prosperity to the accomplishment of his purposes, especially that of the gathering, seeing that his design therein is to take them to a land where he will heap upon them greater favours of temporal as well as eternal things? Should he bless them with an abundant harvest and an absence of sickness, ought they not to make the most therefrom towards their emigration, indirectly by what they have saved and by what they have not lost or have not paid to doctors, and directly by what they have gained by their health and strength to labour? If, during seasons when trade is good, or from other causes, any obtain more than their ordinary amount of work, or for more than an ordinary length of time, or perhaps both, ought not such to manifest that they at least acknowledge the hand of Providence by swelling their means to gather with the faithful to Zion?

It must not, however, be imagined that we are desirous to see the Saints drag through a lifetime of privation, or pass under that rigid discipline of "mortification of the flesh" to which hermits and monks have subjected themselves, that they may be invested with extraordinary sanctity. We wish all to be Saints indeed; but we do not desire them to taste all the bitters and none of the sweets of life. Nor would we, in times of prosperity and health, have them exist in that state of poverty and wretchedness into which they are thrown in times of sickness or unemployment. Nevertheless, we would have them in their seasons of blessings and prosperity make the most of their opportunities and turn the favours of Providence to their real benefit and the glory of the Giver of all good. Indeed, is it not sinful if the Saints do otherwise—if they let their seasons of prosperity come and go without deriving personal benefit therefrom and effecting something to the accomplishment of God's purposes?

As we have before intimated, the seasons of prosperity and adversity come alternately, and the circumstances of the working classes fluctuate from various causes in trade, &c. This fluctuation is certain and recurs periodically at shorter or longer intervals. Now, during these seasons of prosperity and abundance of trade, the working man could emancipate himself. Though we are not now designing to lay before our readers a detail of our views upon the emancipation of the working classes, we will observe that emigration is a part of the principal means by which it will be brought about—by which the down-trodden of old countries will be redeemed from poverty and from the refined yet cruel slavery of European nations, where the working man is free to starve, and the willing toiler free to beg and often to beg in vain for the privilege to toil.

Now, one of the designs of the gathering is to emancipate the working man who accepts the restored Gospel, and thus to give him temporal as well as eternal salvation. During their seasons of prosperity and health, the Saints can effect their emigration, and thereby their emancipation. Shall they, then, let the means to bring about so great a result dwindle away or be squandered to no purpose? If working

men generally let their seasons of opportunities pass away without effecting their emancipation in any manner, shall the Saints also be thus culpable, and so frustrate the designs of Providence for their good? We hope not; and if such has been the case heretofore, let all now do better. Though we would not desire to see any ~~for~~ ever sacrificing and passing a lifetime of pinching and shifting, remember, Saints, that in gathering together on that glorious land of the working man—America, you are placing yourselves where the Lord can bless you with a lengthened prosperity. A little struggling and self-sacrificing for a season, and you will find yourselves in a land where absolute want and poverty cannot so often assail you; for, even if we look at the worst side, counting upon the privations of the Saints growing out of persecution, &c., what is it, compared with the heart-sickening, dreary existence of the working man in the nations of Europe? Let them manfully and wisely struggle to plant themselves on the soil of the virgin West, where the natural conditions of the country tend to inspire man with new life and fill him with lofty and adventurous desires.

In our editorials upon these subjects, we are not only designing to turn the attention and energies of all to the gathering, but are also writing for the general benefit of the Saints as members principally of the working classes. Indeed, our advice is applicable not only to the members of the Church, but to every working man; and we urge upon the Saints never to let their days of prosperity and health pass without accomplishing something for their own good and the glory of God. If they will act thus, we are confident in predicting that God will not fail to prosper them; but rather, if they use their seasons of prosperity to their real interests and his glory, he will multiply prosperity to them.

NOTICE.—William Jarvis, of Wolverhampton, late President of the Edinburgh Conference, has been cut off from the Church for adultery.

WOMAN—HER SPHERE AND DUTIES.

BY EMILY G. TEASDALE.

True happiness is founded upon principle, the foundation of which is love, order, and obedience. Where the wife is in subjection to her husband and the children to their parents, there we may expect to find happiness, for all moves on harmoniously, and there the Spirit of God loves to dwell. But how frequently do we find women usurping the authority of their husbands and taking the reins of government into their own hands. Could such but understand the degraded position into which they plunge both themselves and husbands, or once view themselves in the light in which they are viewed by others, they would feel abashed indeed. "God created man in his own image" and destined him to *rule*. The Apostle Paul says, "Man is the head of the woman, even as Christ is the head of

the church." We have but to take a retrospective view of the manner in which Jesus has ruled the Church to catch a glimpse of the position man and wife hold in relation to each other. We find Jesus instructing, counselling, comforting, or admonishing, as the case may be; and the Church with humble confidence, has but to be made acquainted with the mind and will of her Lord, to reduce the same to practice, and, come what may, all is well with her. Antagonistic influences should be strangers to the breasts of the sons and daughters of God, and must be overcome before either can attain to a great amount of happiness. In order for a woman to respect her husband aright, they must both be in possession of righteous principles. She is not supposed to reverence him merely because he is a man, even

as we worship not the person of God, but his attributes: but when a righteous man blends love with sound judgment, decision, and discernment, he is worthy of the veneration of the noblest woman that God ever created. Where men do not possess *all* these noble qualifications, yet hold the Priesthood of the Son of God, let our sisters respect that and render obedience to the same, and thus stand in their position, leaving the result to God, who takes cognizance of all things.

A woman should be gentle and pliant to the counsels and wishes of her husband, and it will bring a flood of light and happiness to her own bosom which she can realize no other way. There is or ought to be within her breast a confiding love as the "weaker vessel," which would be nourished by her husband with the fondest care, could he but realize its worth; for he would feel that he possessed a priceless gem. But it must be appreciated, or its lustre dims. Happy indeed is the woman who finds in a husband one who can appreciate it. She may lavish upon him her heart's purest affections and meet the bleak winds of fate calm and unmoved; for her bark has got a noble sail to spread before life's adverse gale.

We must bear in mind that human nature is at best imperfect. In the richest mines we do not find all gold, but we carefully select it from the dross; and by our subjecting it to a refining influence, we by-and-by possess the pure gold free from alloy. But love will cover many faults, and the more we cultivate this attribute the nearer we approximate to perfection, for God is love. Though a woman's affections should be centred in her home, if she carry with her a loving spirit blended with intelligence, her scope for doing good may be far more extensive than she at first imagines. It may flow as an under-current, but its influence will be felt, and in the kingdom of God appreciated and ultimately placed in its proper position. To her care is entrusted the rising generation, and honour or disgrace will be awarded her according to the manner in which she acquits herself of her responsibilities. She may become as a ministering angel to the sick and afflicted. She was given to man as a helpmate, and by blending the qualities and attributes of both they become a perfect one.

It is in the power of woman to become a blessing or a curse to a righteous man. How many of our sisters, who have grown cold in this work, have, by wielding an undue influence over their husbands, dragged them down to apostacy!

Home is a haven of rest to the man who gains his livelihood by the sweat of his brow; but what a different aspect does the home present, where cheerfulness, order, economy, and cleanliness reign, to the one where all is disorder. To the former we see the husband returning, after the toil and anxiety of business are over, to a clean room and a cheerful fire. A wholesome meal is spread; he is welcomed by a smile of affection from his wife, and his children gather around to join in the welcome. The blessing of God is solicited, and all hearts unite to thank him for the blessings by which they are surrounded. A very different picture might be drawn from the home of a man in the same position in life, where the woman possesses not the same qualifications. How frequently do women in the Gentile world drive their husbands from home by their want of order!

Sisters, do we do our best to render home happy and comfortable, and economise those means entrusted to us? Is it our constant endeavour to sustain our husbands, by our faith and prayers, in the position which they are called to occupy in the kingdom of God? Draw a line of distinction between ruling your husband and endeavouring by your gentleness and love to assist him. Even should a woman possess more intelligence than her husband, it is not her prerogative to rule, but with becoming humility to impart the same to him. Remember that you can never get before him: you partake of his glory and exaltation. Then let it be your endeavour to help him forward rather than keep him in the background. His scope for doing good and imparting blessings is greater than yours. Lay aside all selfishness, as you value your salvation; and should he be called from your side to labour in the kingdom of God, though his company be to you more dearly prized than anything on earth, and the loss of it stretch your heartstrings to their fullest extent, resign him cheerfully to fulfil his mission, remembering that "as your day your strength shall be," and bow before the throne of your Father in heaven and thank him for

having blessed you with a husband worthy of assisting to establish his kingdom on the earth; and by-and-by you will feel more worthy to take your stand with our sisters in the West, who sacrificed their husbands and all they possessed, that they might be the messengers of salvation to England, or we should still have been grovelling in sectarian darkness. Do we not bear our testimony to its being worthy of our lives—our all? Shall we be the means of depriving others of the blessings that impart to us so much joy and peace now, and an eternal exaltation in our Father's kingdom? Oh no. Sister, if you are a noble spirit of the house of Israel, you will be ever ready and willing to sacrifice feeling for the benefit of the kingdom of God, especially when you consider that it will not only enhance your own glory, but call down upon you the approbation of our Father in heaven.

A man cannot too highly prize such a wife. Safely indeed may he confide to her care the children that God may entrust to him. The Spirit of God will dwell in their habitation, and cause her instruc-

tions to sink deep into their hearts. The principle of obedience which they see carried out by their mother will have greater weight than all her theoretical instructions upon it. In return, she will realize love and obedience from them; and in years to come, when the trials and vicissitudes of life press around them, her fair form will ever rise before them as an example worthy of their imitation. Those days of tranquillity will never be forgotten, but they will endeavour to live them over again in their own homes and offspring.

Let home be ever remembered as a sanctuary of love, peace, cleanliness, and order, and it will be a shield through youth; for the cold world will possess fewer attractions from the contrast. Even in manhood the dream of a mother's love steals over the mind and often acts as a silent monitor when she rests in her grave. Say not woman's position is a mean one, when rightly understood. Her energies only require to be aroused and directed by the Spirit of God into the right channel, for her to be rightly designated the glory of her husband.

THE VISITOR.

EMIGRATION.

"Good morning, brother G.! How are you? Emigration is the spirit of the times just now. How do you feel about it? Are you going to start and push Zionward next spring?"

"I would like to do it, but I'm afraid I can't."

"Can't! Such a word is not in the 'Mormon' vocabulary, when the Priesthood say, 'Do!' I am really ashamed of you, brother G.! Just look at yourself in the glass and see the stout, burly, big-whiskered mortal who has so little faith in his own energies as to believe that he can't raise means enough in another year to emigrate! No wife—no child!—nothing but that goodly-sized edition of humanity, well finished and bound in cloth, to take care of. And besides, how do you know what you can do? Have you ever tried your utmost?"

"I see no prospect yet."

"You 'see no prospect!' Fudge! Make a prospect. Round up your shoul-

ders; strike out your arms; throw back your head like a man, and say, 'I will do it!' and then set to work and keep your word."

"Talking is very easy."

"Of course it is, and cheap too; and that's the reason that so many are willing to deal so largely in it. But I'll give you a specimen of *doing*—not a fanciful creation of the brain, but a veritable case from observation, which may open your eyes a little. You know brother K., don't you?"

"Quite well."

"Then you know that he has a wife and six small children, with nothing to support them but his own and wife's labour. Of course she cannot earn much. Well, he told me, a short time ago, that he intends to emigrate himself and family next year. I enquired what means he had for the purpose, when he showed me receipts for a few pounds—far short of the mark. 'It will be a tight pull,' said I; 'but energy and deter-

mination can accomplish wonders.' Some short time afterwards, he invited me to dinner—stewed rabbit, potatoes, pudding, &c. 'I'm afraid,' said I, 'you will be a long time saving means to emigrate on this system of living.' He quietly took me to an outhouse and showed me some fat rabbits in store of his own raising. Still I was not satisfied; but, as every week something handsome was credited to his name in the Emigration Book, and as I knew his labour was far from lucrative—not near so much as yours—I determined to see a little further into the matter. A few days afterwards, I quietly dropped in about dinner-time, and the mystery was solved. Dinner was almost ready, and he was hard at work; so I calmly seated myself. His wife apologised for their humble fare, but invited me to dine. The invitation was accepted, when bowls and spoons, scrupulously clean, were placed for all, and the fragrant steam of a nice broth greeted my nostrils. A rather coarse piece of meat served for making the broth, which, with plenty of good bread, on which it was poured, served us for dinner, and an excellent one too. The meat was saved to hash up again for another meal. We reckoned the cost, for the adults and

children, at about 1½d. per head; and before the calculation was well finished, brother K. was at work again. 'Thus you intend to emigrate,' I said. 'Yes,' he replied, 'I'm determined to go to that land where I can work for myself and the kingdom of God, instead of for grasping, tyrannical taskmasters here; and in order to do that, I must work hard and practise strict economy. Six o'clock finds me at work in the morning, and ten rarely sees me quit at night.' 'You'll do it,' said I; and I left with full faith that next spring would find him making tracks for Zion; and his name will be there before him, with as honest a Tithing attached to it as ever was paid in Britain."

"I'll try it!"

"Do so! Try it with a will, and you'll find your chest packed and corded before you would have made a start under your feelings an hour ago."

"I'll do it!"

"That's it! Shake yourself, go out into the big world, proclaim yourself a man, and prove that you are one by your actions, and God will bless you. But I must away; so good morning. I'll drop in and see you again some time soon."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 194.)

... We are now in a district of country that must for years to come be the great centre of attraction to the antiquarian. And, though the first to unfold to my countrymen a knowledge of the existence and locations of these records of the lore of the antediluvian centuries, I am far from being able to do justice to the subject, with the limited means at my command. I shall therefore only give you, in these papers, an outline history of our progress in unfolding the archives, in tracing back the genealogy of a line of Pharaohs or kings not only contemporary with the Pharaohs of ancient Egypt, but showing conclusively their undisputed claim to an era long prior to those. But before doing this, however, I shall continue my description of the principal monuments, pyramids, columns, and tablets of stone, on which are inscribed or engraven

thousands of characters, many entirely obliterated, but yet enough remaining that are perfectly legible to employ a life-time in deciphering and fill volumes with delineations. . . . On the north shore is a strip of alluvium or bottom land extending a large distance up and down the river, before reaching the first of a series of elevations that gradually rise higher and higher as they recede from the river. Upon this low bottom land, covered with a rank, luxuriant grass and a few cottonwoods, that seem, from their uncommon size, to have stood for a century at least, is the first of a series of ruins so wonderful as almost to exceed belief. Twenty-five rods inland from the north bank of the stream is a wall of stones of great size, and which were once square-edged, many of them eight feet long by three and four wide, and 16 inches thick.

At the south end of the wall, which is 25 wide, the stones rise one above the other, and each layer receding about ten inches, until it reaches the height of seven feet, and may be called the north face of the wall, from the top of which it gradually descends towards the river, until at the distance of 40 feet it reaches the surface of the ground, and is unquestionably the abutment of an ancient bridge; and if any further proof was wanting, we have it in the fact that 15 rods to the north of this, and jutting out of the bank, is another wall, the exact counterpart of the one just described. It is clear, therefore, that the river once ran between these abutments, but has gradually changed its bed from the north to the south side of the valley, giving to these old walls at the present time a most unmeaning position. . . . We reached a point where our streamlet guide issued from a deep damp gorge, between what appears once to have been walls of massive masonry, 40 feet or more apart, but now fallen and crumbled in ruins, that nearly block up the passage of the stream. Following along the deep ravine or chasm, a distance of nearly a quarter-of-a-mile, in which the banks on either side were of a uniform height and not less than 60 feet above the level of the stream, its steep sloping sides thickly mantled with trees, whose foliage completely shut out the rays of the vertical sun, we at length emerged from this dell of broken rocks and deepest shade upon the borders of the loveliest little lake that ever reflected back the twinkling of a star, while all beyond seemed one dense impenetrable forest. Ascending the elevation on either side of the ravine and looking over this tiny sheet of water at our feet, every idea that I had ever conceived of a primeval forest was more than realized. Here, in the form of an eclipse, is an immense basin, extending towards the north, as we have since ascertained, the distance of three miles—its longest diameter, while from east to west it is hardly two miles, and so perfect in its form, one can hardly believe that its banks were not cut and carved to a geometrical line. The elevation that surrounds this vast amphitheatre is but thinly timbered, and its green and shining banks are plainly discernible throughout its whole circumference, except where the view is obstructed by a number of conical hills, visible at a point 100 rods either to the right or left of the ravine, five of them covered with verdure to their summits, the other two appearing like barren rocks. And the fact that the five first-named lie in a direct line, and varying but little from the true meridian, led us to

conjecture that possibly they might be artificial structures. Our suspicion was fully confirmed on finding that the two barren ones, with the centre one of the line of five, were also in line, and crossing the other at right angles. As we neared the point that brought us in range, our curiosity was turned to amazement at finding the nearest of these barren hills, though a fourth-of-a-mile distant, to be a pyramid of stone, and the first ever seen in America; bearing in every respect the outline and general appearance of the Egyptian pyramids. . . . This forest valley is hemmed in on all sides by a nearly level plain that barely overlooks the waving foliage beneath, and stretching far and wide towards the north and east (having traversed it for miles in different directions,) is dotted here and there with the traces of edifices in every conceivable shape and state of preservation, from the massive front of solid stone, some of them 15 feet high, and pierced with openings that were undoubtedly either windows or doors, or both, down to the same unmeaning ridges of loose stones that characterize the plain already described on the island of Ignacio. Our first attempt to penetrate the forest was opposite one of the barren pyramids. Descending into the valley with axe in hand, we cut our way through tangled underbrush and fallen trees and the tortuous trunks of massive grape vines, which having reared themselves aloft and overtopped the trees that gave them their support, had fallen with them only to rear themselves again upon their progeny, in this way forming a network of vine and verdure that nothing but the edge of steel could penetrate; so that for yards together we barely made an opening sufficient to admit the passage of a person in a stooping position. At length we reached the base of this, not Egyptian, but truly American pyramid. . . . Before attempting any examination of the interior of these pyramids, we determined on penetrating to the hill or mountain in the centre of the forest, for the nearer we approached the more like a mountain it appeared. Two days of incessant toil brought us to the foot of a mighty temple, called by the Indians of every tribe in the vicinity, 'Na-ha-go,' though it seems to be applied by them to the whole valley alike, with every structure in it; the meaning of which in our language is best conveyed by the word 'Mystery,'—or, if more words than one be used, and applied to the whole valley, then 'Valley of Mystery.' But when the Indian is called upon to explain its meaning, with great vehemence he invariably answers, 'Na-ha-go!' or 'The place we know nothing about.'

(To be continued.)

PASSING EVENTS.

GENERAL.—News from Naples state that there have been fresh earthquakes in the Abruzzi, and that new craters have recently opened in Mount Vesuvius. The African mail brings intelligence that a shock of earthquake was felt at Accra on the 7th Feb., and that two-thirds of the town of Lagos had been destroyed by fire. In China, further operations against the "Braves" are contemplated. In Lombardy, preparations for war are reported as being prodigious, the country swarming with troops, whose movements are frequent: fortification is going on busily on all sides. The "effective" of the Austrian troops in Italy has been increased from 50,000 to 180,000 men. The *Nord* announces very coolly that "The Holy See is now engaged in recruiting a body of 5,000 men in Ireland, who are to be sent forthwith to Rome to form his Holiness's body guard."

MEMORABILIA.

HOW TO TELL THE AGE OF A TREE.—The age of a tree is determined by the number of circles which appear in the trunk or stock perpendicularly.

MONSOON.—The monsoon is a periodical wind which blows for about six months from one quarter or point of the compass, and then changes and blows for an equal length of time from the opposite point.

STENTOR.—Stentor was a Greek herald celebrated by Homer for having a voice louder than those of fifty other men's united. Hence comes the term "stentorian," which is used in reference to any person's lungs or voice of extraordinary strength.

ENGLISH VERSION OF THE BIBLE.—The first English version of the whole Bible was made at the end of the 13th century; the second, at the end of the 14th, by John Wiclif; the third, early in the 16th, by William Tyndal, assisted by Miles Coverdale, under the auspices of Henry VIII.; and the fourth, early in the 17th, by a committee of 47 linguists, under the authority of James I. The latter version was based upon or was chiefly a revision of the preceding translation.

ROMAN NAMES OF THE DAYS OF THE WEEK.—The ancient Romans designated each day of the week after the name of the particular deity to whom they had dedicated it, and who was supposed to preside over it. They called the first day *Dies Solis* (Sol's or the Sun's day); the 2nd, *Dies Lune* (Luna's or the Moon's day); the 3rd, *Dies Martis* (Mars' day); the 4th, *Dies Mercurii* (Mercury's day); the 5th, *Dies Jovis* (Jove's or Jupiter's day); the 6th, *Dies Veneris* (Venus's day); the 7th, *Dies Saturni* (Saturn's day).

BRITISH CABINET.—The British Cabinet consists of the following thirteen members of Government:—The Premier or First Lord of the Treasury, the Lord High Chancellor, the President of the Privy Council, the Lord Privy Seal, the Foreign Secretary, the Colonial Secretary, the Home Secretary, the Chancellor of the Exchequer, the First Lord of the Admiralty, the President of the Board of Control, the President of the Board of Trade, the Commissioner of Public Works and Buildings, and the Minister of War.

ORATORICAL POSTURES OF THE HANDS.—In the expression of graceful calmness, the hands should be open and relaxed; in emotion, clasped; in anguish, wrung; in passion, rigid or clenched; in supplication, raised or applied. In blessing, they should descend slowly; in malediction or threatening, quickly with vehemence. In astonishment, they should start; in joy or approbation, wave or clasp. In invitation, they should be moved towards the body; in rejection or dismissal, pushed from it. In candour or sincerity, the palms should be turned upwards; in concealment and cunning, downwards; in defence, apprehension, or aversion, turned outwards from the body; in boldness or confidence, inwards towards it. In pain, confusion, or mental distress, the hand should be applied to the forehead; in giddiness or delirium, to the crown of the head; in stupor, to the side of the head; in shame or grief, to the eyes: for intensity of expression, both hands should be thus applied. In languor or *emul*, the hand should support the cheek; in meditation, the chin. In desire or appeal to conscience, the hand should be laid on the breast; in boldness or pride, on the lower part of the chest; in remorse, acute bodily distress, difficulty of breathing, palpitation of the heart, &c., it should be pressed on the upper part of the chest, or should beat it. In meekness, the hands should be crossed on the breast; in resignation, they should be crossed palm to palm; and in determination or obduracy, the back of one hand should be laid in the palm of the other.